

A *2. B. 16 m*
S E R M O N

Preached before the

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R I G H T H O N O R A B L E

T H E

L O R D M A Y O R

A N D

Court of Aldermen;

At St. Katherine's Cree-Church, London,

April the 14th, 1667.

B E I N G

LOW-SUNDAY.

B Y

WILLIAM KINGS Rector of St. Olave
Silver-Street.

176.

L O N D O N,

Printed by T. R. for Nath. Brook, and are to be sold at
the Angel in the second Yard of Gresham Colledge leading
from Bishops-Gate Street. 1667.

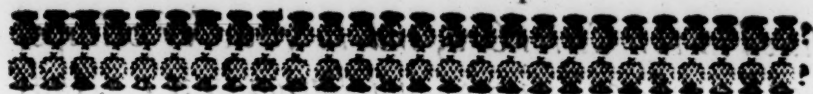


IMPRIMATUR,

Ex Aedibus Lambethanis,
Maii 18. 1667.

Tho. Tomkyns RR^{mo} in Christo
Patri ac Domino D^{no} Gilberto
Divina Providentia Archi-
Episcopo Cantuariensi a Sa-
cris domesticis..





TO THE
RIGHT HONORABLE
Sir WILLIAM BOLTON K^t
LORD MAYOR
OF THE
CITIE of LONDON:
AND THE
RIGHT WORSHIPFUL
Sir Robert Viner Knight and Baronet, and
Sir Joseph Sheldon Knight, the
S H E R I F F S;
AND
Court of Aldermen.

Right Honorable, and Right Worshipful,



*His Discourse being Calculated for
the Meridian of London, was
no sooner gained from me for its
Publication, but the Author, least
it should float about as an Individuum vagum as
a Stragler, thought of fixing it in your Honour
as the Sun and Center which His Majesty has*

The Epistle Dedicatory.

fixed in this Cities Orb, and in your Worships, as the most conspicuous Constellation in it ; And, pardon me, if that the Zeal which I have for the Place I first breathed in, has made me over bold in the Address. My design of making that the Object of your Eyes, which was before of your Hearing, is no other, than that it may be a Remembrancer of you to that, which, I know, 'tis your Desires to be mindful of. That the Sun of Righteousness may guide all your steps in the way that you shall tread towards the Cities happy Re-building ; and that your Justice may be so Extensive, as not only to reach the Concerns of them, who (if prejudiced but in their own thoughts) are alive, and too ready to Clamour ; but that your Justice, and Humanity both, may have a respect to those that lye in their silent Graves, and though disturbed of their Possessions there, can't plead their own Cause. I know that all of you have some Relation to the Grave ; 'Tis our Mortalitie that has made us all a-Kin to it, and we should be loth when we our selves shall come to be laid in the Sepulchres of our Fathers, to have but that Relation severed, and our Rest disturbed, when we shall be laid
by

The Epistle Dedicatory.

by the Asbes of those who were once so dear to us.

But I speak not this, as doubting in the least of your Religious and Prudent care in all respects, but as presuming that whatsoever is Sacred, will by you be accordingly managed; And that all things may so be done, shall be the Prayer of

Your most humble

Orator

W. Kings.

The Epistle Dedicatory.

In the Asper of this book were once to be seen to

of your Religion and Pious care in the
book, but in preparing it in manuscript it is
And what will be done, shall be done,
I have of

John and Paul

John

John



A
S E R M O N
Preached before the
L O R D M A Y O R
AND THE
Court of Aldermen;

At St. Katherines Cree-Church, London;
April the 14th. 1667.

Malachi. 4. 2.

But unto you that fear my Name, shall the Sun of righteousness arise with healing under his Wings.



THE Prophet *Malachi* in *Tertullians* phrase is *Limes inter vetus & Novum Testamentum*, that Prophet which couples both Testaments together; In whose Prophe-
sie *Judaism* as it were sets, and *Christia-*
nity dawns from the Sun of righteousness:
who had as it were concealed himself from the beginning,
appearing only from the darker Cloud of a promise, and
but now and then casting a brighter look through the clea-
rer predictions of the holy Prophets. By the *Mosaick* Oe-
conomy

economy which was (as the Apostle tells us) only the shadow of things to come, and was therefore to vanish when this glorious Sun should arise, the Jews were in some measure prepared for the expectation of his approach: But by the clearer rayes darted from the later Prophets, he becomes so visible, that as in the Text, and as plainly as a Promise can represent him, he arises in his full glory: So that now already the Sun of righteousness had guilded *Palestina* with his divine beams, and the holy and devout without the imputation, or least surmise of superstition, were ready to pay their devotions to this rising Sun, and salute him with a *Χαίρε φῶς*, and bid him welcome. And they having in this Chapter discovered *Elias*, as *Magni antea mbulo Regis*, the *Prodromus* or forerunner of this great King, they with a more high ardour than ever the greatest of *Cæsars*, either favorites or flatterers, pray devoutly

Phosphore redde diem quid gaudia nostra moreris?

They are impatient to see that day, which so many holy Patriarchs and Kings and Prophets longed so much to behold the dawning of.

But there being nothing that is great and glorious conveyed unto us, but we would willingly salute the hand that brought it, and understand who the person is; In order to that I beg your leave briefly to preface that over before I fall directly upon the Words. *Origen* from the import of the word *Malachi*, which in English signifies *My Angel*, thought some Celestial Being to have assumed a body, and to have borne this *Onus verbi Jehovæ*, this burden

of the Word of the Lord (for such is this Propheſie ſtilled) and to have brought it down from Heaven : But then as a learned *Critick* notes the *Grammar* had required it had been מלאכו by the hands of *his Angel*.

Yet had there been no greater reason then that for the doubting of *Origens* opinion, which was the opinion of other Fathers, *Clemens Alexandrinus*, *St. Auguſt*, and *St. Chryſoſtome* ; The *Seventy's* rendring the words by an *Appellative*, Ἐν χειρὶ ἀγγέλου αὐτοῦ, And the *Arabick* الله يد and the *Æthiopick* በእ: ልእኩ: all, By the hands of *his Angel*. Theſe might have over-ballanced that objection ; *Origen* I preſume founded his opinion upon the uncertainty of the *History* which we have of this Prophet ; The *Jews* not agreeing who he was, nor yet generally when he lived, ſome of them fancying him to be *Mordochi*, others *Zerobabel*, ſome *Nehemias*, others *Eſdras*, of which opinion tis evident that *Jonathan* the *Paraphraſter* was of ; He in his *Targum* rendring the firſt Verſe of this Propheſie thus, The burden of the Word of the Lord by the hands of *Malachi*, whoſe name was מלאכי אלהים *Eſra* the Scribe.

But though the *History* of our Prophet be obſcure, this confirms not *Origen's* Opinion, That the Meſſenger that brought it was an *Angel*, as the Word is uſually taken for a *Celeſtial Being* ; for in the *Second Chapter* of this Prophecie, Verſe the *Seventh*, The *Prieſt* he is ſtiled, מלאך יהוה אלהים in the very ſame Phraſe, The *Angel of the Lord of Hoſt*. Thus were his *Prieſts* called un-

der the *Law*, and so are his *Bishops* stiled under the *Go-spell*, and a less glorious name would not become them, who are *Priests* of a *higher Order* than that of *Aaron*; The *Bishops* therefore of the *Churches*, they in the *First and Second Chapter* of the *Revelation* are in the stile of the Holy Ghost ἄγγελοι *Angels* of the *Churches*; so that I think it more probable to conclude *Malachi* rather of the *Terrestrial* than the *Celestial* Hierarchy. And *Dorotheus* and *Epiphanius* give us this particular account of him, That he was born at *Supha*, and died young; and *Grotius* would have him to have been a *Contemporary* of *Aggeus* and *Zacharie*; But least the ambiguity concerning the Author should in the least prejudice his Prophecie, it will not be amiss to suggest that of *Munster*, *Ejus libri Auctoritas nulla laborat suspitione*, his Prophecie lyes not under the least suspicion of uncertainty; neither indeed can it, when as, its Quotation in the *New*, speaks it part of the *Old Testament*, which is *Canonical*.

If I have seemed too tedious before I come to close with the Words of my Text, I hope that Patience of yours, which was wont to be the Attendant upon this dayes former Exercises, will excuse me, when neither that your Patience, nor my self, shall be tired out with the usual Repetitions.

And in compliance with a quicker dispatch, give me leave to premise to you very briefly the Substance of this Prophecie, and so I fall directly upon the Words.

This Prophecie upbraids the Ingratitude of the Peo-

ple, and the Impiety of the Priest ; foretels the period that was to be put to the Aaronical, and the rise of the Evangelical Priesthood ; reprehends the Jewes for their Divorces and Sacriledge ; Prophefies the rising of the Sun of Righteousness, and his forerunner *Elias*.

'Twas in the dayes of this Prophet that Iniquitie would no longer mask it self, or be contented to walk in darkness, it would no longer wear its vail, and be shamefac'd and modest ; But it had got confidence enough, encouraged by the licentiousness of the Age, to go bare faced, and openly to juttle Piety and Vertue from the Wall ; Gods love to *Israel* was slighted, He is robbed of his honour, *Israel* is become ungrateful ; The Priests they durst parley with the Almighty in the defence of those pollutions which they had brought into the Temple, and upon the Altar ; They offer polluted bread, and the lame and the blind are brought into the Temple, and upon the Altar for Sacrifice, and yet they say unto the Lord, *Wherein have we wearied thee ?* And like Priest like People ('twas so in that Age) *Judah* deals treacherously , and an abomination is committed in *Israel*, they have wearied the Lord, and yet they say, *Wherein have we wearied thee ?* Their words are stout against the Lord, they call the proud happy, and all that work wickedness are exalted.

And yet notwithstanding that Impietie had thus advanced it self, that Holiness durst scarce look abroad, but was forced by the iniquitie of the times to be confined in a Corner ; yet was not this deficiency from Gods fear

(though too general) yet universal too. For there are many, as in the dayes of *Elijab*, that had not bowed their Knees to *Baal*, and the Prophet tells us, *That those that feared the Lord, they spake often one unto the other* ; And it was but requisite, that when Iniquity had thus broken in as a mighty flood, that the Righteous should blow up those holy flames that were in each others breast, by a religious Converse, and that as the Prophet tells us they did, they should speak often *וְכָל יוֹשֵׁב עִיר וְכָל יוֹשֵׁב כִּנְרֹתָא* every good man to his Companion.

And to honour God at the worst of times , and when Impiety shall swell highest, it will not turn to our disadvantage, it shall not be forgotten ; For *Βιβλίον μνημόσυνε* a *Book of Remembrance* was written before God : And he promises to remember them when he shall make up his Jewels, *כֶּסֶף* 'tis in the *Original*, and the *Rabinical* notion of that word, imports *Singulare quiddam & eximium*, That, which is upon that account most peculiarly choice, which we so love and delight in, as that we treasure it up to produce it only to glory in it. Thus when the wicked shall be destroyed root and branch, *Populum & Imperium*, then will God remember his, and though the wicked be ruined with an utter destruction, it shall not be so with the righteous ; *But unto you that fear my Name, shall the Sun of Righteousness arise with healing under his wings.*

In which words you may observe these three Generals. You have *First*, *Ἡλιος δικαιοσύνης* the *Sun of Righteousness*, and him arising.

Secondly,

Secondly, The *lamps* or *excellent influence of this Sun*, he arises with healing under his wings.

Thirdly, *You have the persons influenced* in the first words, But unto you that fear my Name, &c.

The Sun of Righteousness at the first view appears as most conspicuous in the Center of the Text ; And as in the new Philosophie the Central matter defuses it self with that of the whole Vortex ; Or as the heart of man furnishes the Body to all its extreames with vital spirits ; so the Sun of Righteousness, as in the Zodiack of the Text, sends forth its influence to each Pole of it.

By the Sun of Righteousness here, the whole current of Interpreters, both Reformed and Catholick, understand Christ (though *Grotius* would thereby have us to understand the Holy Ghost) Now Christ may be termed the Sun of Righteousness upon several accounts, as we from this Text may view his different risings. If with *Theodoret, Montanus, Calvin* and others, we make his rising in the Text to respect his first coming ; then from that Justice and Righteousness of his, by the imputation of which he justifies sinners, he is properly stiled *Sol justitiæ, The Sun of Righteousness*. But if with *St. Jerome, Sanctius* and others, by his arising here we would chiefly understand it of his coming to Judgment ; then he may be called the Sun of Righteousness, because it is to Christ to use *Remigius Autissiodorensis* words, *Cui Pater dedit judicium, To whom the Father hath committed the Judgment* of the last day ; which words of his are little differing from our Saviours

Saviours own, when he tells us, *That the Father judgeth no man, but hath committed all judgment to the Son.*

The *Chaldee Paraphrase* in stead of *Sol justitiæ*, reads the words *בְּכֹחַ שֶׁנִּשְׁמַח* *The Sun in its puritie shall arise*, and that not amiss, when by this Sun we understand Christ : He arising in his Puritie, either *First*, In relation to his Divinitie; he being God of God, Light of Light, very God of very God, as we believe of him in the Nicene Creed ; Or he being the Coeternal and Coessential word which was not only with God from the beginning, but was God in St. *Johns* phrase. So that the Sun arising in my Text, arises in the puritie of his Divinitie against the *Arians* of old, and the *Socinians* of late.

And as it is *the Sun in its Puritie* in relation to his Divinitie against them; so 'tis *the Sun in its Puritie* too in relation to his *Humanitie*; For this Word was made *Flesh*, and became like us in all things, sin only excepted. And thus he arose *in Puritate Matris* in the puritie of his *Humanitie* against the *Apollinarians* or *Dimæritæ*, *Μὴ τελείῳ ἢ Χρυστῷ ἐνανθρώπησιν ὁμολογούντων*, or those, That deny the perfect incarnation of our Saviour. In short, this Sun arises in the puritie of both Natures, and as the Apostle describes him, *Θεὸς ἐν σαρκί*, God in the *Flesh*.

Now there are four cardinal Points in that Circle, which this Sun of Righteousness compleats; In each of which I shall briefly represent him to be viewed; The *First* is that of *His arising in his Nativity*. The *Se-*

cond

cond, that of *This Suns Eclipse in his Passion*. The *Third*, that of *His Illumination, or Rising again in his Resurrection*: And the *Fourth* and *Last*, is that of *His shining forth in his Eternal Glory in his coming to Judgment*.

We may observe that this Glorious Sun fills up the whole Circle of Time in compleating his Periods. (As he is God, his being runs parallel with the infinite sphere of Eternitie) and in the fore appointment of God (as Man) he is the Lamb slain from the Foundation of the World, and at his last coming, he shall conclude Time, and it shall be no more. Clouded indeed he appeared at his rising in his Nativitie, the most radiant Gems are concealed in a Cabinet, and Divinitie it self could pass through the World undiscovered, to the greatest part of it, when it was cloathed, not in the Grandeur, but clouded with the humilitie of the Flesh; And yet even then, and through that Cloud did the bright Beams of his Divinitie display themselves to those that looked for his coming; His Works they testified of him, that he came forth from God, and the Rayes of the Omnipotent Power shone through the infirmities of the humane Nature, and discovered him to be *Immanuel, God with us*. But this Sun of Righteousness has passed this Point long since in our Churches Kalendar in the Feast of his Nativity.

Let me therefore proceed to the *Second*, From his *Clouding in his Nativity*, to his *Eclipsing in his Passion*; And this is a Point which this Sun has but lately passed,
and

and which this dayes Exercise (*in the Repetition*) used to represent him in again; And suffer me here to bring back as it were the shadows of this Sun of Righteousness, which he has gone down in our Churches Horizon, and consider but very briefly his Eclipse in his Passion. The highest persons and most Honorable are often found most humble and obliging, and in being so they have here the highest pattern for their imitation; Even him who thought it no robbery to be equal with God, humbling himself to the death of the Cross; contented that his Divinitie should seem to be wholly laid aside, whilst the Prince of life submits to death; and he that had the Keys of Hell and the Grave, is contented to lodge them in the Sepulchre with him: This infinitely surpasses what *Codrus* did for the *Athenians*, or the *Decii* for the *Romans*! And now this Glorious Sun seemed totally to have been Eclipsed, and for ever to have been covered with this darkeſt Cloud: And when his own Disciples had such suspicions, as we gather from the two Disciples travelling to *Emmaus*, their doubtful speech concerning him after his Crucifixion, *But we trusted (said they) that it had been he who should have redeemed Israel*; and St. *Thomas's* doubting was so notorious; What think we then of the Infidel Jewes, nothing but the consciousness of their own guilt, could ever make them think his blessed Ghost should arise to trouble them further. They thought him sure enough when they had nailed him to the Cross, and in mockerie only

bid him come down, and they would believe in him. Little did they ever dream that his Divinity was awake, even then when they had secured his Body in the Sepulchre ; And they thought they had left no starting holes from the Grave, when they had sealed it with a Seal, and set a Watch. And yet to his poor and disconsolate Disciples, does this Sun of Righteousness break through this Cloud, which brings me to the *Third* grand Point in that Circle, which this Sun compleats in his Motion, *His arising or illumination in his Resurrection.*

And this is that last Sign which this Sun of Righteousness entred in our Celestial Zodiack, I mean our Church Kalendar, by which it measures the annual course of the Sun of Righteousness. The Feast of the Resurrection he entred last, and is not yet out of it ; This being *Low-Sunday*, or *Low-Easter*, and the declension, the Octave of that great Festival ; And you have our Church, from the acknowledgment of Christs Resurrection, praying for newness of life, and purity of living in the *Collect* for this day.

The Sun in the Firmament, though its aspect be alwaies Glorious, yet when *Phæbus* seems to rowse himself from *Thetis* lap, and his bright beams disperse the darkness which the precedent Night had spread the Heavens with, his rayes then seem most acceptable ; Winter that dismantles the Earth of her Adornments, commends unto us the glories of the growing Spring ; The Sun seems to shine brightest after an Eclipse : Thus the Passion of

our Saviour, the Eclipse of the Sun of Righteousness welcomes the Feast of his Resurrection, It puts the Church out of her close mourning, makes her lay aside her Sables and Lenten Garments, and exchanges her black for Albs, and even ravishes her into an holy Extasis of joy, so that her sorrow is turned into laughter in abundance; And the Church begins the Service of that day with the Ensigns of a holy Triumph, *Christ our Passover is crucified for us, therefore let's keep the Feast*: The Church subjoyning a satisfactorie account of her joy in the subsequent *Anthems* for the *Mattins* of that day, *Christ is risen, and Christ being risen dieth no more, Death hath no more dominion over him*, and therefore Let us keep the Feast. Alas, this Sun of Righteousness was as a Gyant, mighty to run his course, and the Barriers of the Grave could no longer put stop to his race, than himself would permit them: And then 'tis not the stone of the Sepulchre, nor all the Infernal Powers that could any longer confine this Sun in the Chambers of Darkness. His Passion and his Humanitie in it, shall now serve but as a foil to set off his Resurrection, and his Divinitie in it.

And now 'tis time for this Glorious Sun to shine forth in the eternal excellencies of his Father; And *Him has God exalted* to his Meridian Glory, *to be a Prince and a Saviour*, as he was incomparably described to you the last Week. 'Tis time for this Sun then, now to lay aside the rags of Flesh, and to put on his glorious Ap-

parel ; He has now finished that work, which made him
 assume the form of a servant, and he is entring upon his
 universal Dominion : All power is given him, and su-
 table to himself, he exalts our natures above that which
 is Angelical. But yet as he lay in the Grave three
 dayes , to let us fully know that indeed he dyed for
 us , so after he is risen , he does not immediately as-
 cend to the right hand of God, but is content to con-
 verse a while upon Earth, to confirm and establish the
 belief of his Resurrection to his Disciples, and that as
 he dyed for our sins, so he arose again for our Justifica-
 tion : And that not more of our Persons, than of our
 Religion : And then he ascends to Gods right hand, his
 proper, and peculiar Sphear, from whence we believe
 that he shall come as the Sun of Righteousness in his
 full Glory (which is the *Fourth* and *Last* Point in this Suns
 Cicle) to Judge both the quick and the dead, to weigh
 all things in an impartial Balance, and to give to every
 man according to his works, utter and eternal ruine to
 the wicked, and finally impenitent sinners, for he comes
 in flames of Fire burning *ὡς κλίβανος* as an Oven, and
 that heated beyond that of *Nebuchadnezzars*, and to conti-
 nue such for ever, having the eternal justice of an incen-
 sed Deitie to perpetuate its flames, and the wicked which
 shall be as stubble for its Fewel. But unto you that
 fear his Name , those whom God has promised to re-
 member when he makes up his Jewels, and whom he
 will spare as a man spareth his own son that serveth him;


But unto you shall this Sun of Righteousness arise with that excellent ~~deors~~ or healing in my Text, under his wings ; which brings me to the *Second General* of the Text, the excellent influence of this Sun, in that *He arises with healing under his Wings.*

The natural Sun has a sanative influence, and its heat is the great foster-Mother of life and health ; The derivation therefore of the word *Phœbus* from φῶς βίβη if not Critical, yet it is Philosophical and true enough, in that the Sun is that light which causes natural life.

We commenced our Being from the Sun of Righteousness, as St. *John* tells us, *All things were made by him.* And he made us after his own image, *אדם* upright and whole, But we marred our selves, by seeking out many Inventions : Now when our glory was turned into shame, and we were covered with darkness and confusion of face, and the shadows not only of a temporal, but of an eternal death, inclosed us round ; Then did this Sun of Righteousness dawn upon us, and was presently upon the wing to bring Salvation, *He arises with healing under his wings.*

So that the Righteous have not only a remedy, but a saving and a speedy one too, it comes winged towards them ; Nay further, this healing influence post's it yet speedier than upon the wing, for by the wings of this Sun we are to understand his Rayes and Beams, and then what's quicker in its motion than Light, which in an instant post's it from one extrem of the Heaven to
the

the other, so speedy is our Phisician, and he brings this balm with him, *Healing under his wings.*

The whole head was sick, and the whole heart was faint, and we were all over nothing but wounds and bruises, and putrified sores: Our understandings, those Lamps of Divine Light at first, were so darkned and sunk into their Sockets, as that we, guided by that twilight only remaining, mistook evil for good, and good for evil; and *Ixion* like, we courted a Cloud instead of *Juno*, an apparent only, for a real and substantial happiness; our wills by a strange kind of *Husteron-Proteron*, haling our Understandings to an unreasonable compliance with whatever gratified our over-swaying Passions. Now to heal all this disorder, and to reduce that Chaos which sin had cast the little world of man into, did this Sun of Righteousness arise with the saving influence of his Beams; And by a Divine light endeavours to set man right, and whole again, and to make him regular in all his motions, by subjugating the light of mans reason, to that of his Divine Word, and so according to the *Syriack Version*, *He arose with healing*  *under his Tongue,* or in his Doctrine. By subjecting our Wills and Affections to our Understandings and Reasons, our sensative to our rational faculties, and thus *He arose with healing under his wings* to reduce man to his primitive rectitude, and so to fit him, not for an earthly, but a heavenly Paradise, that place where all things are regular, moving with an exact correspondence to the Divine pleasure, where

where there is not the least discord to compleat its Angelick Harmonie.

And he arose not only thus with healing under his wings, in relation to that great cure which he was to effect, and for the compleating of which, his blood must be the balm, and that which must give spring to that Fountain, which was to be set open to wash in for sin and for uncleanness; But in all the temporal straits and necessities which he brings his into, he leads them through, and together with the temptation, he finds a way for their escape, and when the wicked are snared in their own devices, he brings the righteous out of all their troubles.

And so I am fallen into the *Last General*, which briefly to dispatch, the *Adversative* But, Tells us, that this healing does not influence all. This Verse then is an *Antithesis* to the former, where you have an account how it shall fare with the wicked: Holy *David* in the *first Psalm*, having described the happy condition of the righteous, tells us, that the ungodly are not so, it shall not be so with them, But their way shall perish; And the Prophet here, though he tells us that the wicked they shall be consumed root and branch; yet it shall not be so with the righteous, they are severed and secured too from that destruction, *But unto you that fear my Name, shall the Sun of Righteousness arise with healing under his wings*: He is said to arise to them *Quia illorum agit causam*, because he comes to vindicate them, and plead
their

their cause, not but that he arises to the wicked too, to display their works of darkness, and to give them the rewards of their impieties ; But to the righteous, to them that fear his Name, according to *Drusus* his note *Justitia denotat benignitatem*, it denotes a benign influence, and to them *He arises with healing under his wings*.

Lest here some should be discouraged, and from dark apprehensions imagine, That this Sun of Righteousness never intended to shine upon them with the saving Light of his blessed Countenance, and should thence conclude that they, by some eternal and absolute decree, are pre-determined to utter darkness, and consequently complain that the sphere of the Sun of Righteousness is not large enough ; I shall only obviate this Objection, and dispatch this general.

Those that have such narrow apprehensions of the infinite Goodness, and that will measure his thoughts of grace and favour to man by their own (when God himself has told us, *That his thoughts are not as our thoughts, neither his waies as our waies, but as the Heavens are high above the Earth, so are his thoughts above ours, and his waies above our waies.*) They surely do God more dishonour by detracting from his Goodness, than they do him honour by ascribing to his Justice. We learn from the Prophet *Ezekiel*, That his Justice under the Legal and Mosaick dispensation, should only seize upon Offenders in their own persons, and that there was then no ground for that Proverb which the Jewes had falsely taken up, and

and used against the Divine Goodness, *That the Fathers had eat sowre Grapes, and the Childrens Teeth were set on edge*; God tells them then, *That he hath no pleasure in the death of him that dieth, wherefore turn and live ye*, saies God by the Prophet. And our dear Lord in the Gospel invites all that are weary and heavy laden to come to him for rest, and complains that *They will not come unto him, that they might have life*; Notwithstanding that the Spirit and the Bride say come, and he that beareth is commanded to say come, and he that is a thirst is invited to come, And *whosoever will, let him take the water of life freely*. God will not indeed save all promiscuously, but he will sever between the Sheep and the Goats, and he will cause a cleer discern to be made between the righteous and the wicked, between him that serveth God, and him that serveth him not: And God forbid it should be otherwise. For should not the Judge of the whole Earth do right? But yet deceive not your selves: His Justice shall shine gloriously, but yet not by Eclipping his infinite Goodness, if ye go on in your impieties, you shall not be able to secure your selves from his Justice, by implending his mercie: Our pretences to darkness will vanish, when it shall be our Condemnation, *That Light came into the world, and that we loved darkness rather than Light*: This Sun of Righteousness would have shone upon us, and that with the saving influence of his Beams, but we should not lie under it, and when he shone brightest upon us, in his Sacred Word and

Ordinances, this ~~Sun~~ influence upon the wicked, was but as that of the Natural Sun upon the Clay, according to that of the Poet,

Limus ut hic durescit, & hac ut cera liquescit

Uno eodemque igni----

They were the more hardned, *Judas-like* after the Sop; whilst the righteous, like wax, are softned by this Sun's influence, it even insinuating it self into their stony hearts, so that the waters of true penitencie flow from them; And they, wax-like, are moulded into that holy and plyable frame, that they are fitted to receive the impress of the Image of God, and by an universal obedience to have a respect to all his Commands: We are not necessitated then by any such Decree to do evil, for this were plainly to make God the Author of sin, and Patron to the most gross impieties; And the Apostle tells us, *That whom he fore-knew, those he did Predestinate.* So that Christ appears the Sun of Righteousness upon all accounts, not narrowing the infinite Sphear of his Goodness: Notwithstanding that he arises to them, and to them only *that fear his Name, with healing under his wings.*

There now remains only the Application, and I have done: Did this *Sun of Righteousness arise with healing under his wings*, with his Divine Light to guide us to Heaven, when we were posting to Hell and utter darkness? Did he arise veil'd in his Nativitie, cloathed with humane

Nature that he might die for us? And did he arise again for our Justification? And will he arise to Judgment, to vindicate his Elect to the whole World? Calls not this for our most unfeigned thankfulness? Who would not love thee, O thou King of Saints? Who would not fall down and worship thee, O thou Sun of Righteousness? And do we hope to be Stars of Glory, the *Satellites Jovis*, the Companions of this Sun in that life which is to come? *Let us then walk as Children of the Light, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil it in the lust thereof.* And further, would you so contemplate this Sun, as that you may alwaies behold his Glory, and become fixed Stars in his Orb for ever? Get then an eye of Faith, and a hand of Charitie.

Faith is that *Tubus opticus* by which thou must view this Sun, and behold his Righteousness, infinitely surpassing thine own, But let good works and deeds of Charitie be the Pedestal upon Earth, on which thou mountest this Tube of Faith in thy prospect towards heaven: For Faith except it work by love, is but useles and dead, and a meer speculation, and we may look long enough to Heaven with a bare Eye of Faith, and yet unless in imitation of our dear Lord, we shall travel thither by going about, as he did, and doing of good, we are never likely of coming thither.

And yet I would not be mistaken here, For neither shall

shall ever the meritoriousness of our good works carry us thither, unless this Eye of Faith directs the way. 'tis that which must discover to us this *Sun of Righteousness* that has *bealing under his wings*, that must point us to the Balm that is in *Gilead*, and to the Physician there, and direct us to a righteousness infinitely beyond ours, which when we have rightly viewed, and yet done all we can, we shall be taught to confess that we have but done our duty, and that *we are, but unprofitable servants.*

And as you are to be careful, lest your Faith being too high flown, and sublimed over-much, it prove only aerial and phantastick; so on the other side, you are to take the like care, lest you settle too much upon the Lees of your own righteousness, and so should judge it to want no refining from the Sun of Righteousness. Know therefore, that though thou shalt be rewarded according to thy works, yet not for the merits of them.

And now to compleat the saving and full discovery of the Sun of Righteousness, to use St. *James* his words, *Shew thy Faith by thy works.* Amongst which works of Piety and Devotion, none can prove more acceptable than those which have Gods honour immediately to bound them; Of which kind will your care and contributions be towards the re-building of the places where his Honour dwelt; I can't say that the most High God stands in need of material Temples to dwell in, whom the Heaven of Heavens cannot contain, no more than he did want their Sacrifices of old, who if he had been a hungry,

would not have acquainted them with it, when the Earth was his, and the Cattle upon a thousand hills. But yet certainly, as he required the one under the Law, so he highly accepts the other under the Gospel. It has been usual in the erection of new Cities, in the first place to lay out ground for the Kings Palace; It will well become this Citie, which has been renowned for nothing more than its Piety of old; The ruine of her Churches speaking out of their Ashes, and from their own Graves the pristine Devotion of our Ancestors towards God; It will, I say, become this Citie, and her Honorable Magistrates in its rebuilding, to take care in the first place, That the Basilica's, the Courts of the Lords Houses be not forgotten: Give me leave to tell you, I believe this would prove no small incitive for this Sun of Righteousness to arise amongst us, when we out of a religious and due respect to his Honour, shall pitch his Pavilion, and rear again the places of his abode, and special Presence, with us.

It would be only *actum agere* to say any more upon this Subject, after those excellent discourses and incitives which you have had in them to this purpose; Only I promise my self that willingness from this Citie and her Inhabitants to works of this Nature, That whatever is of this kind, *Decies repetita placebit*, though often inculcated yet that 'twill be acceptable: And I heartily pray, That the first Stone which any of you may cause, or promote to be laid towards the repairing of any of Gods Houses, may be a certain earnest to you, that the head Stone in the
corner

corner of your own shall be laid, and that your eyes may see it.

But let not your Charitie to the Material Temples render you Sacrilegious to the living Temples of God, I mean his poor and distressed Saints, I intend not therefore so to beg your Munificence to the one, as that I would rob you of your hospitalitie to the others; And give me leave to tell you, that Charitie in this sense has proved a successful means towards the discovery of the Sun of Righteousness. The two Disciples travelling to *Emmaus*, though they had lost our Saviour by their infidelity, yet they found him in their Hospitalitie, they constrain him to stay with them, and Christ discovers himself in *fractione Panis* at the Table.

Upon which good is the advice of St. *August. Tene hospitium si vis agnoscere salvatorem*, If thou wouldest discover Christ, use deeds of Charitie. This Sun of Righteousness can no longer cloud himself, and remain *incognito* to those in whom he beholds so much of Love and Charitie, which makes us likest to himself.

Herodotus and *Pomponius Mela* tell us of a certain place in *Ethiopia*, which from that store of Plenty of Flesh it was alwaies furnished with, was called by the Inhabitants *Ἡλιος τραπέζην*, *The Table of the Sun*: This place was wont to be furnished by the commendable care of the Magistrates, they providing that every night in the silent hours of it, much plenty of Flesh should be carried thither, for Hospitalitie, and the entertainment of Strangers;

(24)
gers; The people in the mean time thinking it *improbi-
vinitus* to have come down from Heaven: The Magistrates
and worthy Citizens of this Honorable, Ancient, and Re-
nowned Citie, before the envie, though now the Pitie of
all her Sisters, they have spread many such Tables, and
I doubt not, but theirs, as well as *Cornelius's* Almshouses, have
reached Heaven, and have been the Procurors of many
blessings to this place. Those many excellent Founda-
tions of Charitie, which have been, as it were, so many
set Tables of the Sun, not only in *Herodotus* his sense, but
in the sense and acceptation of the *Sun of Righteousness*;
They, like *Dorcas's* Coats, remain still amongst us in a
great measure: Though this late dreadful Fire has not
been so propitious to them, as *Nebuchadnezzars* was to
the Garments of the three Children, though Christ's *own
Wardrobe, his Hospital* was here concerned; But yet, blef-
sed be God, that in some measure they remain though
the fire has singed their garments, and they remain now
not only to be tokens to us of the Piety and Devotion of
our Ancestours, but as encouragements and incitives to
us, to be heirs to their good works, as well as to their E-
states: God having now given you an opportunity to
testifie by your Deeds of Charitie, that you are not De-
nizens only of his *Sion*, but that you are Citizens of the
heavenly *Jerusalem*; The Exchequer of Heaven seems in
a great measure to have been emptied by this late dread-
ful Fire, and now you may make you Friends of your
Mammons of this world, your money will gratefully be re-
ceived

ceived into the Chamber of Heaven, and there you are sure to have both Principle and Use too secured, for thither Thieves can't clime to break through and steal, neither shall those heavenly Fires consume your Treasure, but purifie it to a higher value.

And now, as I doubt not, but those very Acts of Charitie, which this Citie has been famous for, may for a long time past, have diverted that flame, which at last blown up by our sins, has laid us in Ashes ; So neither doubt I on the other side of time, and for futuritie, but that if we would follow the advice which holy *Daniel* gave *Nebuchadnezzar*, that is, *If we would break off our sins by righteousness, and our iniquities by shewing mercy to the Poor* ; I should not then fear, but if God gives us a heart thus to honour him with our Substance, but that he would honour us, and that he would turn again and restore poor *London*, which now sits in Ashes, doing Penance for our sins, to more than her antient Glory and Beautie ; I should not then fear but this *Sun of Righteousness* would arise upon her with *healing under his wings*. That it would pitie him to see her lye in the dust, and that he would favour her stones towards her rebuilding. I should not fear but that his healing Countenance would soon make up all her breaches, and he would make *London*, of a ruinous heap as now it lies, The Glory of all Cities, the Citie, not only of the *Great King* our Sovereign Lord, but of the King of Kings too, and that *London* should be established before him, as Mount *Sion*, which should never more be moved.

Which

Which that he would happily effect in his good appointed time, and make the Bulwarks of this Citie Salvation, and its Gates Praise, let it be the humble, constant, and fervent Prayer of all her Sons: And it shall ever be mine as the unworthiest of them: To which let all the Faithful that call upon God in truth and sincerity, say *Amen.*

Page 18. line 27. read would.



F I N I S.